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he puts forth, notwithstanding its value as a contribution to archeological literature, will do away with these doubts.

Although the volume is edited and chiefly written by Mr. Moorehead, chapter I, "Paleolithic Man in Ohio," and chapter XVII, "Crания and Skeletons," are contributed by Dr. H. T. Cresson; chapter III, on the Muskingum Valley, by Mr. W. H. Davis, and chapter IV, on Flint Ridge, by Mr. Gerard Fowke.

The publishers have presented the book in an attractive form, the only defect being in the illustrations. The cuts, except where taken from photographs, are deficient in those details necessary for study and comparison. This we presume is due to the artist rather than to the publishers.

CYRUS THOMAS.

The Language of the Mississaga Indians of Skūgog. A Contribution to the Linguistics of the Algonkian Tribes of Canada. By Alexander Francis Chamberlain, M. A. Philadelphia, 1892, pp. 1-84. 8°.

The Mississaga are an Algonquian tribe settled in different localities within the province of Ontario, as at Alnwick, Rice lake, etc., and are closely affiliated in race and language to the Nipissing and Ojibwē Indians. They are noticed as distinct from these as early as 1648. A portion of them settled in 1844 on Skūgog island, in the lake of the same name, opposite Port Perry, Ontario county, and in 1884 the tribe numbered forty-three persons. Professor Chamberlain has made a special study of these Indians and has given the results in eight treatises, the one before us containing a revised and comprehensive embodiment of some of his researches, including a large amount of special information on the Skūgog dialect, supported by numerous references to the cognate Algonquian languages.

The differences between Skūgog and Nipissing-Ojibwē are much more of a lexical than of a morphologic character, and whatsoever the author could notice concerning difference in pronunciation refers mainly to some vowels. He had the good taste not to syllabicate the Indian words, and it is fervently to be hoped that the latter mode of notation, like the use of Roman letters with their English value, may soon be entirely abandoned in the fixation of Indian words, texts, and songs.

The words quoted by Professor Chamberlain are all properly accented and, when necessary, provided with marks of length and

brevity. The etymology of Skūgog words, wherever it can be given with safety, is mentioned in the vocabulary (pp. 24-52), as well as in the subsequent sections, and in the vocabulary the English definition stands first. The real signification of words and of proper names of men, women, tribes, plants, animals, mythologic, and other characters is made apparent throughout from their origin, a painstaking work which involves, to be done with accuracy, a great amount of study. As to the compounding of words, the author states the three following to be the chief modes of composition: juxtaposition of words, complicated agglutination, and "word-decapitation" (p. 17). Here, as well as in all Indian dialects, a large number of radical suffixes and affixes are found to exist which have no independent existence in the language as separate words, but take the place of the real words in composition.

The author was fortunate enough to secure a few mythologic texts, fragmentary and complete, some in the Indian, others in the English language. There are also a few war, hunting, and love songs, with English or French translation. The volume concludes with a useful comparative table, in which fifty-five terms of Mississaga are placed opposite corresponding words in Nipissing, Ojibwē of Lake Superior, Cree, Blackfoot, Lenápe or Delaware, Micmac and Massachusetts, and to this is appended a bibliography of the Mississaga language.

It is evident that the author had no intention of composing a full grammatic sketch of the language studied, for he leaves us uninformed as to the polymorphous inflection of the verb (better called "adjective verbified") or the animate and inanimate order of substantives recognizable chiefly through their suffixes in the plural, or the classifying terms added to the numerals or the distributive form of the numeral as formed by reduplication. His book may be called "a selection of notes concerning the Mississaga dialect of Skūgog Island," and regarded as such it is an essay worth perusal indeed.

The real import of *Wemitungūshi*, the Algonquian term for Frenchman, is not well understood. Professor Chamberlain obtained the suggestive explanation of "carrying a trunk," referring to the French traders of early colonial times, while others have discovered in the "hollow" (*wash*) "wood" (*mitig*) the wooden ships in which the French reached the coasts of Canada, or which they constructed upon the Canadian rivers and lakes.

As for the name of the Ojibwē tribe of Indians, Chamberlain approves none of the etymologies presented heretofore; but in our opinion there can be no doubt that it means "they are puckered," for even now this tribe is in the habit of wearing *moccasins with leather puckered at the instep*. Their women who manufactured them have been careful to transmit in this manner to posterity a custom which is probably over a thousand years old.

A. S. GATSCHE.

Language as a Test of Mental Capacity, Being an Attempt to Demonstrate the True Basis of Anthropology. By Horatio Hale, M. A. (*Transactions of the Royal Society of Canada.* Vol. IX, Sec. II, 1891, pp. 77-112. 4°.)

This elaborate treatise deals with a number of facts and problems occurring in the study of various languages of the globe, and the deductive line of argument used by the author makes it rather difficult to give an abstract of its subject-matter. He holds that the languages of America and those of Polynesia are at the very opposite poles in their lexical and grammatical characteristics, and while the former represent cumulative agglutination, the others are typical of a far-advanced analytic structure. "Not simplicity, but complexity (p. 105) is the evidence alike of progress and of the energies which lead to progress—the simplest forms of animal life are the lowest. The complexity of the American and Australian languages is the evidence not of poverty of the powers of abstraction and analysis, but of the very reverse." Mr. Hale believes in the existence of a radical and structural connection between the Dravidian and the Australian languages, and thinks the Australian continent was peopled by that East Indian race. There is something to be said in favor of this theory, but nevertheless that migration is hypothetical only, for it is only based on the similarity of some of the pronouns. The author shares the opinion of Duponceau, that culture, science, and literature stand for something, but for little only in the *formation* (not in the development) of language. The reader is referred to the article itself for a full and exhaustive estimate of the ideas it contains.

A. S. GATSCHE.